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A
C H A R G E
DELIVERED TO THE
C L E R G Y
OF THE
DIOCESE OF DURHAM,
BY
SHUTE, LORD BISHOP OF DURHAM.

The Second Edition.

Price Two Shilling and Sixpence.

CHAS. W. G. B.

PRINTED TO ORDER

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DIOCESE OF DURHAM

BY

WILLIAM LLOYD, BISHOP OF DURHAM

LONDON

PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD

1847

A
C H A R G E
DELIVERED TO, THE
C L E R G Y
OF THE
DIOCESE OF DURHAM,
AT THE
PRIMARY VISITATION
OF THAT
DIOCESE,
IN THE YEAR MDCCXCII.

THE SECOND EDITION, WITH AN APPENDIX.

BY
SHUTE, LORD BISHOP OF DURHAM.

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MDCCXCIV.

CHARLES

CLERGY

DIOCESE OF DURHAM

PRIMARY VISITATION

DIOCESE

THE SECOND EDITION, WITH AN APPENDIX

BY
SHUTE LORD BISHOP OF DURHAM

LONDON: PRINTED BY T. AGNEW & SONS

1850. THE SECOND EDITION, WITH AN APPENDIX, AND THE
BISHOP'S VISITATION OF DURHAM AND NEWCASTLE

1850

TO
THE CLERGY
OF THE DIOCESE OF DURHAM,

THIS CHARGE,

PRINTED AT THEIR REQUEST,

IS INSCRIBED

BY THEIR AFFECTIONATE FRIEND

AND BROTHER,

S. DUNELM.

THE CLERGY

OF THE DIOCESE OF DURHAM

THIS CHARGE

PRESENTED AT THEIR REQUEST

BY

BY THEIR APPOINTMENT

AND BROTHER

BY THE

ADVERTISEMENT.

My Bookfeller having informed me that a Second Edition of the following Charge, is called for, I avail myself of the opportunity of subjoining in an APPENDIX, for the benefit of my future Candidates for Orders, and my younger Clergy, two articles from a former publication of mine. One of these, in its original form, contains a list only of books, with which I expect my Candidates to be acquainted at their examination; but is now considerably enlarged, and extended to the recommendation of such other works as I conceive will be useful to them in arranging, and prosecuting, their Theological studies.

IN making this selection, I have endeavoured, as much as possible, to unite convenience with utility, by offering them, to whom these recommendations are principally addressed, such books as might not only save them the difficulty and hazard of selection, but set some bounds to their literary expences; and at the same time be as comprehensively useful as I could suggest.

REVEREND BRETHREN,

THE commencement of my pastoral duties in this diocese I enter upon with a solicitude proportioned to their extent and importance; proportioned to my gratitude for his Majesty's goodness, and to my anxiety not to discredit his unsolicited appointment.

The local circumstances of my station present to my wishes, (I will add, to my hopes) a variety of views, which include the interests of Religion, Morality, and Literature, in this Diocese; and which it would be the happiness of my life to realize. I will, on my part, neglect no practicable means of advancing these valuable interests. To my Clergy, however, I must look for concurrence in the pursuit and execution of my wishes. On their unreserved communication I must depend for much of that local information which is indispensable to those objects which I have in contemplation. I am aware that some of my public queries, as well as others which I may have proposed to you in the course of this day, may seem minute, and of little apparent utility. I should be sorry not to remove so unfavourable an
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impression, as your confidence in my intentions is necessary to the success of my enquiries : and I beg to assure those who may not at once enter into my views, that the minutest of my queries has not only its particular use, but its relative connection, with those means, which I am solicitous to employ for the general benefit of the diocese.

I. In selecting the subjects, which, on the present occasion, I think it incumbent on me to recommend to your attention, there is one which is rendered prominent by the circumstances of the day, and interesting by the duty which we owe to the Chief Guardian of the public tranquillity; I mean the consideration of his Majesty's late gracious proclamation; of the occurrences which gave rise to it; and of the concern which you have in it, as Civil Magistrates, or Ministers of Religion. As the happiness and prosperity of a people depend on peace, and order, and obedience to the laws, it is the duty of every good citizen to co-operate with all lawful means which may best preserve these inestimable blessings. In proportion to their value, all seditious writings and practices, which (by attempting to excite discontents among the people, and disaffection to the subsisting government) tend to endanger the good order and tranquillity of the community, ought to be discountenanced and resisted by every friend to his country.

The blessings of peace and prosperity, which distinguish this country from the other nations of Europe, as much as the present day from former periods in its own history, it might have been expected, would have precluded all grounds of discontent. Yet this has been the moment chosen by our domestic and foreign enemies, for their attempts to raise ideal jealousies in the minds of the people, to alienate their affections from the laws and constitution of their country, to depreciate and vilify the principles on which the Revolution was established; and, in short, to deprive all national experience of its authority, and all political knowledge of the stability of tried and approved principles. Sagacious and penetrating observers had watched the progress of the secret machinations employed for these purposes; they had founded the alarm against their probable effects; they had openly denounced these conspiracies against the public peace and welfare: but the people at large, conscious of the general national prosperity, and the security of their rights, were insensible to these early admonitions; they were deaf to remonstrances of which they felt not the necessity. Encouraged by the public acquiescence, and the total revulsion of all political forms and principles in a neighbouring kingdom, our innovators openly avowed the most antimonarchical sentiments, indulged in the most invidious admiration of systems subversive of their own government, hazarded the most groundless projects, and built their

their theories, not on the basis of experience, but the visions of experiment.

Reform was the signal of innovation; reform, the imposing habit, which violence and self-interest often assume to effect their objects. It is much to be lamented, that good principles should be capable of being perverted to pernicious purposes: because the same act which repels a mischievous measure, appears to reject the principle on which it was founded. Nothing can be more salutary in itself than the principle of reform. The happy Constitution which we possess has gradually grown to its present symmetry and beauty from a succession of reforms. The glorious Revolution itself was but a reform; it gave the people no new rights; it introduced no new political principles; but it presented the people with a more regular digest of their rights than they before possessed; and secured them, by reposing the administration and protection of them in a family, whose Princes have uniformly made the happiness of the people inseparable from their own.

But this salutary principle may be injudiciously applied; it may be partially directed, or unseasonably urged. It may be applied on merely speculative and impracticable views; it may be applied for alteration, without the means of amendment;
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for the alteration of external forms, without any improvement in principle: it may be applied for the professed purpose of serving the cause of the people, without the means of adding to the stock of liberty any one substantial right which they do not now possess; or any security for their rights which the present laws have not amply provided: it may be directed not to the good of the community, but to the interests of a small part of it; it may be urged at unseasonable junctures, which a concurrence of foreign and domestic circumstances may render highly unfit for hazarding great and essential changes in the constitutional order of things. The most virtuous intentions require the concurrent fitness of place and season. They ought too to have a clear and definite object of reform. A spirit of indefinite reform is pregnant with an infinity of mischief; it exposes the public mind to dangerous impressions; it promotes disaffection to the subsisting government; it tends to encourage tumult and disorder; and often degenerates from the wish to reform and improve to a mere love of change and innovation.

Restless and seditious spirits watch these occasions; they fall into the ranks of virtuous but inconsiderate reformers; they foment their zeal, accelerate their ardour, and impel them to extremes, which they never foresaw nor intended. It is thus that the purest patriotism is often duped into measures very inconsistent with

with its own views. Their secret instigators, while they assume the imposing appearances of disinterested patriotism, betray their selfish purposes by that disgusting vanity which sets at defiance all constituted forms, all established principles, all acknowledged authorities, all permanent rights and obligations. To repress these pernicious principles and wicked practices, little more was wanting than to recall the attention of the people to the substantial blessings which they enjoy under the established constitution.

Particular offences against society and civil government, while they are confined to the efforts of individuals, though they may deserve the correction of civil punishment, will not warrant any extraordinary exertion of the executive authority. But when seditious offences, instead of being punished, are publicly countenanced, defended, and held forth as subjects of public thanks and praise; when seditious principles begin to insinuate themselves into any degree of public approbation, and to be formed into habits of public sentiment; then it concerns the chief magistrate, who supports the executive authority, to provide against the consequences which might follow from neglect. The exertion of the executive authority becomes necessary in proportion to the forbearance on one hand, and the consequent audacity on the other: and the most effectual exertion of this authority is to direct

direct the current of popular opinion against the writings which were intended to corrupt it. If this be done, though the writings themselves should not be totally suppressed, though they should be so artfully worded as to escape the rigour of the law, yet they will exist, not as objects of public apprehension, but as monuments of impotent effrontery.

Accordingly, the first magistrate of the kingdom, and the chief guardian of the public peace, has exerted his duty and authority to rouse the people from their supine tolerance of these projects of political empiricism, and to warn them against the gradual and imperceptible influence of such unchecked licentiousness. The experience of the measure has fully proved its wisdom. This most seasonable interposition of the executive authority has united the public voice and sentiment in the most unequivocal declarations of attachment to the constitution of this country in its present form: it has drawn from the affections of the people a decisive proof, that obscure hand-bills, and seditious advertisements, are not the organs of public sentiment; it has cemented an union, which is an effectual refutation of the jealousies and discontents attempted to be raised by wicked and seditious writings; and has formed a security against the alarms which the bold and licentious tone of these writings might have created.

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For so timely and effectual an instance of his Majesty's paternal solicitude for the peace and happiness of his people, the thanks of all orders of men are justly due. But if any of his subjects are more especially bound to testify their grateful acknowledgements on this occasion, they are those who unite in their capacities the duties of Christian Citizen and Christian Minister.

The best expression, indeed, of our gratitude will be to promote, as far as in us lies, and in our respective stations, the important objects of his Majesty's proclamation, by inculcating those principles of peace and public order, on which our national happiness depends; and by discountenancing those impracticable theories, which tend to alienate the affections of our fellow-citizens from the laws and constitution of their country; by impressing on their minds that a constitution is not a list of impracticable data, or a capricious expression of the public will, but a system of constituted laws and established rights; that stability is the protecting principle of all law and government; that rights, whether political or civil, without permanency, are no rights, but the sport of accident, caprice, or violence.

II. As instability in our political laws would create disaffection to the fundamental principle of civil union, which they embrace; so instability in our religious laws would tend to the dishonour

dishonour of the essential doctrines of religion, which they protect. Among other proposed objects of innovation in our laws, there is one which cannot have escaped your observation, but which I recall to your attention, because it more immediately concerns you as Ministers of religion : I mean the proposal made, in the last session of Parliament, for repealing the statutes which were enacted for protecting the fundamental doctrines of Christianity from blasphemy and corruption. As the subject, in all views, is of great national importance, I shall submit to you such reasons as appear to me conclusive, that the laws in question are entitled to the national support which is given them, both on grounds of political right and religious duty.

In the first place, the nation at large approves those laws, and believes the doctrines which they protect to be essential to Christianity. It judges those laws also to be necessary to the very existence of that establishment which supports the national religion, and which the nation has wisely made an essential part of the constitution. As a reason for their repeal, the laws are charged with persecution ; yet they restrain no man's private sentiments ; they pretend to no controul over the mind ; they prescribe no other limit to public professions, but such as is equally calculated to promote peace and charity among all parties ; such as was due to the national religion, and to the

honour of God and his Revelation ; by discountenancing the rancour of uncharitable asperities, by forbidding the indecency of scandalous invectives against the national church, and the outrages of infidelity and blasphemy.

If it should be said, that the laws have been inadequate to their object, because they have not prevented the forbidden invectives and blasphemy, the objection is too comprehensive to be of any force ; for it applies equally to all laws, and asserts no more than that the best laws are not sufficient for the total suppression of crimes and misdemeanours. If it should be urged, that these laws are insufficient, because they are sometimes violated with impunity ; because some individuals are found hardy enough to dare their rigour, and the censure of public opinion ; it proves the lenity of the magistrate, and defeats the charge of persecution.

As the inefficiency of civil provisions, for the honour and preservation of religion, does not appear from the mere existence of public offences against them ; their efficacy on the contrary is evinced by that general adherence to them ; their justice and utility, by the history of all mankind, as well as the particular experience of this country.

Religion,

Religion, in all ages and countries, has been protected by law, because the laws are insufficient to secure the peace and happiness of society without religion. Some of the most interesting duties of society rest on obligations independent of all civil authority; and even the motives to civil obedience derive their force, in conscientious and enlightened minds, more from these primary sanctions, and the concurrence of public opinion, than from the terror of civil punishment. The laws therefore, in protecting religion, add to their own authority and efficacy; while they repay, in part, the service which they owe.

The value of useful institutions, restraints, and habits, is often imperfectly known till they are lost. While they exist, their silent operation, their certain but imperceptible influence, are considered as inefficacy. To inattentive observers the removal of the talisman alone can demonstrate its virtue. It requires no great knowledge of mankind to know, that the conduct of individuals, and so of the great aggregate of society, is influenced (even in important points, where only the individual is ultimately concerned) by public opinion and general concurrence. While laws, which regard such interests, exist, men act habitually, and, as it were, insensibly, under the influence of their authority. But remove the laws, and the charm is dissolved. The individual recovers his natural right of ruining those ultimate

mate and best interests, which his civil duty has taught him to consult. It is thus that restraints on the exercise of selfish conduct, and the profession of private sentiments, are among those wholesome means of culture, which restrain the pernicious exuberancies of nature, and distinguish the citizen from the savage. This is more remarkably true with respect to religion (whose ultimate obligations and interests are so remote) than in any other case. You have only to recollect the history of the last century for full proofs of the innumerable extravagancies and impieties of that intellectual licentiousness, which originates in the unrestrained latitude of professing and propagating private opinions on the subject of religion ; and for the amplest attestation to the wisdom of securing the stability of religion by the provisions of civil authority.

III. Laws, which have in their principle the sanction of all ages, and the experience of our own country, ought to be faithfully seconded and supported by those whose business it is to teach the doctrines which the laws protect. What the Christian magistrate has guarded by the law's external sanction, it is the Christian minister's duty to expound, to illustrate, to defend, with all the talents which God has bestowed on him, for the good of his flock.

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The doctrines which you are thus bound, by your duty to God, to the laws of your country, and the engagements of your profession, to inculcate and maintain, have been of late years too much neglected: as if doctrines of faith were subordinate parts of Christianity. Yet, all that distinguishes Christianity from other religions is doctrinal: a Christian's hopes and consolations, his obligations and motives, are doctrinal points; the very means and end of his salvation, the main objects of his most earnest contention, are all the points of faith and doctrine. Divest then Christianity of its faith and doctrines, and you despoil it of all that is peculiar to it in its motives, its consolations, its functions and its duties. You divest it of all that made Revelation necessary: you reduce it to the cold and inefficient substance of what is called philosophy; that philosophy which has of late years shewn itself not the friend of religion, learning, and civil order, but of anarchy, conceit, and atheism: you reduce it to the obscure glimmering of human knowledge; that knowledge which the first and greatest of the ancient philosophers confessed to be totally insufficient to satisfy the doubts and solicitude of an enquiring mind; and looked forward with a kind of prophetic exultation to the period when Divine Providence, in compassion to the weakness of our nature, should enlighten mankind by that revelation of himself which modern philosophers reject.

IV. As doctrines of faith are so important a part of a Christian Minister's duty, it concerns him to guard himself against the causes which have operated to their neglect. One cause has been, the supposed unfitness of such subjects for general instruction, especially of the poor and uneducated. We cannot have a better rule for the examination of this question, than St. Paul's pastoral directions for the conduct of the Ministry. And for this purpose, there is a circumstance of great consequence in those directions which merits your attention; and that is, that the Apostle makes no distinction between learned and unlearned Christians. He does not prescribe different subjects for different orders of Christians, but he considers all, in themselves, as liable to condemnation; all therefore requiring the same atonement, all to be justified by the same sacrifice, and, consequently, all interested in the same doctrines.

Children, and uneducated persons, are, I suspect, dealt unfairly by, when they are supposed incapable of understanding the doctrines of faith. I doubt not but both one and the other understand more than we give them credit for, and much more than they can explain. They understand the doctrines as far as they are taught, or they can be understood by human comprehension: that is, as simple propositions of God's word, unembarrassed by the difficulties of speculation, and the oppositions
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of science falsely so called. But whatever *our* doubts of their capacity may be, the injunction is clear and positive, that to them the gospel should be preached. But what is this gospel? What those good-tidings which the poor are to have preached to them? Not mere precepts of morality. The moral law holds out the strict alternatives of good and evil, of reward and punishment. But human nature is incapable of perfect duty; and the moral law supplies no means of remedying the defects of our nature, and of satisfying the demands of divine justice. The good-tidings are the hopes and consolations which are offered by the new covenant, and rest on the satisfaction made for us, not by ourselves, but by our Redeemer. To preach the gospel, therefore, is to preach the doctrines of satisfaction by the death of Christ; that is, the doctrines of atonement and redemption: and to preach them to the poor, is to preach them to the congregations from which they have been often studiously excluded.

Another cause of the neglect of those doctrines has been the improper use made of them by enthusiasts. This indeed, though a very powerful, and, perhaps, a natural cause, does not deserve the name of a reason. It is that species of prejudice, against the use of any thing on account of its abuse, which frequently divides men, upon all subjects, into opposite parties. Enthusiasts
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had perverted the doctrines of scripture; they had made belief in their Saviour, and reliance on his atonement, alone necessary to salvation; they had professed principles which were calculated to dissolve the bonds of society, and release men from all their social and civil duties. The doctrines, therefore, which were supposed to be productive of such effects, were discredited, in order to restore the duties of morality to their proper efficacy. The consequence was, what might have been expected, morality and faith were almost as much separated as if they were incompatible and exclusive of each other. The Rationalist adopted an opposite doctrine to the Enthusiast; and moral works were held out as alone necessary to salvation. The conclusion was founded on a common fallacy, that where one extreme is wrong the opposite must be right. Yet this is, in truth, an error, at least as unscriptural, and of as great magnitude as the other.

The scriptures declare faith and moral works to be each of them necessary to salvation: to inculcate therefore the sufficiency of faith without moral works, or of moral works without faith, are pernicious heresies, which a good Christian minister will exert his best powers to counteract. It should be his business so to combine them in his pastoral instructions, as to render the two duties sources of improvement to each other. He should animate the desponding Christian, who confronts the severity of
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the law with his own imperfections, by those encouraging motives to repentance and amendment, and those sure hopes of salvation, which are presented to him in the covenant of grace: he should endeavour to infuse a life and energy, and sincerity, into the faith of others, by inculcating those active and indispensable duties demanded by the covenant of works.

V. The two branches of the Christian law, included in the duties of faith and works, being, as was observed, of universal importance, cannot either of them be excluded by a minister of the church of England from parochial instruction, without manifest injury to his people. But though subjects of universal importance should be universally taught, yet the mode of instruction may vary with local and other circumstances.

For the sake of giving a definite form to what I have to propose on the subject of religious instruction, I shall confine myself, for the present, to the consideration of such parishes whose inhabitants have not had the superior advantages of education.

The mode of instruction, which lies most open to a minister's choice and discernment, is that of sermons. In this there are three principal objects for his attention, the *subject*, the *language*, and the *form* of instruction. Of the two great branches of the

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Christian law, from which the subjects may be drawn, I have endeavoured to shew, that in the first there is little room for selection, because the several duties of faith and hope are in all places equally necessary and seasonable. The duties of morality in the second branch of the same law afford greater variety. Local circumstances will frequently render particular subjects of admonition, or recommendation, more suited to one place than another; and the same lessons, which are founded on events and customs that pass under the minister's own eye, will give a life and efficacy to his instructions very different from general and inappropriate reflections. This is one of the circumstances which renders a minister's residence in his parish of so much consequence to his parishioners, because so conducive to their spiritual improvement.

All controverted points have sometimes been considered as improper subjects for parochial instruction. But I have before shewn that the illustration of controverted subjects forms an indispensable part of a minister's duty to his people, and to his profession: for the controverted points include the great and distinguishing articles of our faith, which St. Paul has enjoined you to hold fast, and to teach, and, where occasion requires, earnestly to contend for. But though controverted subjects cannot be declined by a minister without the desertion of his duty,

duty, the controversial discussion of them, in a sermon, may and ought. A detail of the perverse disputings and objections of the enemies of our faith, would not edify, but confound, an unlearned congregation; and the difficulties would, perhaps, leave an impression on their minds not conducive to their faith, their hope, or their charity.

2. As to the language of parochial discourses, perspicuity is indisputably their first requisite. To the attainment of this indispensable quality, nothing more is wanting than simplicity in the terms, and conciseness in the periods. Indeed, the obscurity of oral instruction arises much more from length of periods, and want of method, than from the use of unfamiliar terms, if they are correct. But I forbear entering on a subject which has been so often and so copiously handled. I will only add, that the best chosen subjects, and the justest language, require for their proper effect the aid of an earnest and affectionate manner of delivery, which is the natural result of a warm sense of duty, and of habitual intercourse with your people.

3. On the *form* of instruction, which I mentioned as the third object of the preacher's attention, I am the more solicitous of proposing my sentiments, because it appears to be susceptible of very advantageous improvements; and has been, I think, less attended

attended to in express treatises on the eloquence of the pulpit. As all discourses from the pulpit are professedly comments on the scriptures, they ought to be made as conducive as possible to the illustration of the scriptures. Without this necessary connection between the text and the comment, the text, whatever merit the discourse may have of judicious application, and able composition, will appear to be subservient to the comment, instead of the comment's being so to the text. The inconvenience which belongs, more or less, to all continued discourses on one text, would be avoided by detailing and expounding in sermons successive portions of scripture in the form of paraphrase and illustration. There would be many advantages in this mode of communicating instruction to the congregation.

1st. It would enable the minister to give them a regular and complete interpretation of the word of God. Such a connected exposition of scripture would exhibit a comprehensive view of God's dispensations, and the most awful evidences of his providence; the liveliest lineaments of virtue and vice, and the most impressive evidences of the divine origin of our religion, and the authenticity of the scriptures.

2^{dly}. To those whose necessities deserve to be regarded, who are too poor to buy written comments on the scriptures, or too occupied

occupied to study them, this form of instruction would be highly beneficial.

3dly. Another advantage would be, the union of the doctrines of morality and faith. When these subjects are detached from each other, as they too frequently are, and often must be in continued discourses on one text, the mind of an inattentive or unpractised hearer is too apt to be deceived into an opinion that they are independent and exclusive of each other. The form of exposition which I recommend, would in a great degree prevent the pernicious consequences which have exposed unlearned and inexperienced persons to the partial and artful misrepresentations of Socinians and Freethinkers, as well as the errors of enthusiasts.

4thly. May I add, as another reason, that the variety would interest the attention of the hearers. To excite an interest on any subject is the most difficult, as well as the most powerful means of instruction. To excite it by the very variety which scripture itself presents, would be to consult the pleasure of the hearer without the sacrifice of method; it would be capable of perfect success, for it would be to secure the most desirable end by the most legitimate and appropriate means.

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sibly. Nor would this form of instruction exclude the higher graces of composition. The religious and moral injunctions of the gospel, interspersed as they are with the most interesting facts and parables, afford the happiest opportunities of addressing, in their turn, the reason, the imagination, and the affections; and of exemplifying in the fullest manner the directions of St. Paul, "to be instant in season, out of season; to reprove, rebuke, exhort."

Next to the illustration of the scriptures, especially of the New Testament, I would recommend, as subjects from the pulpit, the several parts of the Liturgy. The order, the connection, the import of its offices, would supply ample materials for useful admonition; and the illustration of their beauty and propriety would, to the warmth of devotion, add a rectitude of feeling, and enable the hearers to pray both with the heart and the understanding.

VI. From what I have observed in different parts of this address, on some of the duties of a parish minister, it is easy to collect, that his office is of no trivial consequence to society. Indeed, there cannot be imagined a more important function. His situation is distinguished by the most interesting duties, which may render him by turns the teacher, the adviser, the friend, the

the guardian of his people. The faithful discharge of his duties will insure respect; and the residence, the habitual intercourse which that fidelity implies, will add affection to his character.

A responsibility for the intellectual improvement, the spiritual welfare, the eternal interest, of his people, is a very awful consideration. To direct the unformed and ingenuous perceptions of the young; to reanimate the dormant sensibilities of the old; and to present to all ages and conditions such a picture of truth, as may warn them against the deceitfulness of this world, and prepare them effectually for another; are objects sufficient to employ the ablest talents, and to interest the best feelings of our nature. An office, which possesses so many means of public service, I need not add, requires for the due discharge of it, proportionate qualifications.

As I have nothing so much at heart as the good of my clergy, which ought ever to be inseparable from the good of their people, I shall confine the remainder of this address to a view of such clerical qualifications as are necessary to the professional duty and credit of the one, and the spiritual improvement and interest of the other. Such a view will be useful to future candidates for orders in this diocese; and will enable them to form a juster conception of the high office to which they

they aspire, than perhaps their ordinary studies would lead them to.

The previous requisites for the due discharge of any office are, a quick sense of duty, an exact knowledge of professional duties, and true ideas of the necessary qualifications.

A knowledge of requisite duties would be very insufficient without the necessary qualifications; and to both of them should be added a quick sense of duty, and feeling for professional character. The clerical duties are distinctly marked in that admirable summary which is contained in the ordination service: a service which I cannot too strongly recommend to the frequent perusal and serious reflection of every candidate for the ministry.

For the discharge of these duties the necessary qualifications are both moral and literary. Piety, integrity of character, and purity of manners, are requisite for one class of duties: a knowledge of the evidences of Christianity, the truth of its distinguishing doctrines, and of the authenticity of its records; and a competent acquaintance with the learned languages, especially with that in which Christianity was first delivered to the world, is necessary for the other.

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For the moral qualifications of candidates I must trust, in a great measure, to the representations of my beneficed clergy; and shall trust with confidence, that a regard for the credit of the order will prevent the influence of ill-placed tendernefs. For the literary qualifications the candidate must himself answer. I shall therefore, for his sake, be more explicit on this part of his qualifications, because I am anxious, not only to prevent excuses for defective preparation, but also to convince him, that what I expect from him at his examination is the least that he ought to know; and that want of preparation is owing not so much to want of competent abilities (which is indeed a disqualification for any office) or to difficulty in the means of preparation, as to want of reflection, and of a just conception of the office for which he is a candidate.

I have consulted the convenience of my candidates by publishing for their use a detail of what is expected from them in examination; and I hope I have facilitated the means of preparation by specifying all that is then expected. The exercises there pointed out are the humblest fruits of a regular education. The Latin is intended as a trial of the candidate's grammatical knowledge, and a proof that he is not unprepared, in the common elements of literature, for a learned profession. By the English exercise he is expected to shew himself not unable, from an

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ignorance of his own language, to perform that part of his parochial duties which is included in the preaching and expounding of God's word. The reading there specified (from which the principles of his religion, and a knowledge of his profession, are to be derived, and of which he is to give an account in his examination) is no more than the necessary qualification of him whose business it is to teach what it is every man's concern to know: it is no more than the qualification which ought to distinguish the teacher from his people: no more than is sufficient to enable him to have ready a reason for the religion which he professes; and to contend, if occasions present themselves, earnestly and effectually for the faith, which every Christian minister by his profession undertakes to defend.

A candidate for orders should consider proficiency in professional attainments as a point of honour and virtuous distinction; yet not so much to excel others, as himself; not so much for emulation as self-improvement, and a means of qualifying him to do all the good of which his profession is susceptible. Without a competent share of learning, and of sacred knowledge, acquired by the diligent study of God's word, he deprives himself of half the means of doing his duty. He should esteem insufficiency in professional knowledge as more degrading to a teacher, even in the eyes of the world, than poverty. He should remember,

ber, that his order was once the sole depositary of learning; and the recollection should stimulate him to add to his resources rather than diminish them; and to keep pace with the intellectual improvement of the world, by an accumulation of professional attainments. He should esteem all attainments, however brilliant, however otherwise useful, which are not strictly professional, as secondary and subservient accomplishments. He should consider them with a conscientious circumspection, and watch the motions of his own mind, lest in the fondness of his heart, and the partiality of self-satisfaction, he should suffer those secondary objects to depress in his estimation the value of his professional and primary concerns.

As a general rule to try the application of his studies to his future destination, he should reflect what his profession is, and how it may be best employed. He should look upon the profession, for which he is preparing himself, as the profession of doing good, of religious and moral good. He will then esteem that situation in which he can do most good, preferable to all others: and he will be sure, that, if he is duly qualified for his profession, he will do most good within the sphere of his own duties. He should know, that he will be bound by duty and by conscience, in all his pursuits, to consult not only the credit of himself, but the respectability of his order; and that his people will

will have great and serious claims on him as their teacher and example. With this impression on his mind, he will think the diligent employment of his time in professional studies a very convenient as well as creditable means of detaching him from unclerical and unbecoming engagements ; and that the extent of those means will depend much on his previous habits, his studies, and his acquirements .

After such considerations and inducements, can it be necessary to add, that when he thinks of preparation for orders, he should compare with his expected qualifications the length of time employed in his education ; and especially the time subsequent to the usual term of school education, whether employed in academical or domestic studies.

Upon the whole it may be concluded, that a candidate for orders, who has a just conception of the clerical office, and a proper feeling for professional credit, will not suffer himself to be unqualified in literary or religious knowledge for an office, for which a long course of education should have prepared him ; he will not consider any secondary acquirements as a compensation for professional deficiency ; and will think any dispensation from requisite qualifications as not less discreditable to himself than to his order : he will esteem secular employments as im-
proper

proper passports to a religious office; and will not allow himself to be instrumental to a reproach, that his order should ever be a refuge for disappointment, extravagance, or adventure.

The topics, Reverend Brethren, to which I have called your attention, and which have carried this address to a length which I hope you will think their importance demanded, are of so general and important a concern, that I have taken this, the earliest, opportunity of submitting to you my sentiments; and they are such as I hope will convince you of the interest I feel in your professional character, and the success of your parochial duties. You perceive that I have purposely declined all such local subjects as require longer experience on my part, and the assistance of that information, which it was the object of my circular papers, aided by the communications of this day, to collect. I have no doubt that I shall, on all occasions, obtain from you the information which it concerns me to possess; and I wish you to be persuaded that I shall be studious to employ it in such a manner, as may best enable me to discharge my duty, and to promote your credit and welfare.

never returns to a religious office, and will not allow himself
to be instrumental to a reproach, that his order should ever be
issues in disappointment, expense, or adversity.

The subject I referred to which I have called your
attention and which has carried this subject to a length which

I hope you will think their importance demanded, one of the

general and important a concern, that I have taken this the

weighty responsibility of laboring to you my sentiments, and

trust, as I hope will convince you of the interest I feel

in your professional character, and the interests of your parishes.

Yours, I am sure, that I have, purposely declined all such

kind of notice, as respects your character on my part, and the

influence of that information, which is the object of my

communications, and by the communication of this day to

colleagues, I have no doubt that I shall on all occasions obtain

from you the information which it concerns me to possess.

And I will not be so far from the truth, that I shall be enabled to con-

vey to you, with a degree of accuracy, as may well enable me to discharge

my duty, with as much exactness, as your credit and welfare

may require.

I am, Sir, your obedient servant,

Wm. Hall

APPENDIX.

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No. I.

DIRECTIONS *relative to the papers and enlargements which are to be presented to the Bishop, for obtaining orders; licence to a cure, and institution to a benefice; and, also, relative to the legal requisites subsequent to the two last.*

No. II.

WHAT *is expected from Candidates for orders at their examination; together with a list of such books as are recommended for the prosecution and arrangement of their theological studies.*

APPENDIX

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Dissection of the human body and its various parts.

Dissection of the human body and its various parts.

Dissection of the human body and its various parts.

No. 2

Dissection of the human body and its various parts.

Dissection of the human body and its various parts.

Dissection of the human body and its various parts.

APPENDIX.

No. I.

DIRECTIONS *relating to* ORDERS, INSTITUTIONS, *and* LICENCES
in the Diocese of Durham.

DIRECTIONS *with respect to* ORDERS.

THE Papers which the candidate must send to the Bishop are,

1. A SIGNIFICATION of his name and place of abode, with that of the nearest post town, and of his intention to offer himself for the holy order of Deacon or Priest.

2. A LETTER testimonial of his good life and behaviour for the three last years, from his college; or, if he is not of either University, from three beneficed Clergymen, according to the form here subjoined; to be countersigned (if they are not of this Diocese) by the Bishop of the Diocese wherein they are beneficed.

3. A CERTIFICATE of his age from the register-book, under
F the

the hands of the Minister and Churchwardens of the parish where he was born.

4. A CERTIFICATE, if educated at either of the Universities, of his having attended the Divinity Lectures of the Regius Professor at Oxford; or of the Norrisian Professor at Cambridge.

5. A SUFFICIENT Title; which must be either a presentation to some Living in this Diocese, or a nomination to some Cure therein, according to the form here subjoined; and in the latter case, accompanied with a letter from the Incumbent to the Bishop, assigning his reasons for wanting a Curate.

6. IF the Candidate is not of either University, or has left it any considerable time, he is likewise to produce a certificate of publication having been made in the church of the parish where he resides, on a Sunday, at least one month before the Ordination, of his intention to offer himself for Holy Orders, according to the form here subjoined.

7. IF the Candidate comes for Priest's Orders, he must send or bring with him his Deacon's Orders.

8. IF the Candidate remains on the Curacy which was his title
for

for Deacon's Orders, a letter from his Rector or Vicar, attesting this, will be a sufficient title. But if, since he was ordained Deacon, he has removed to another Cure, a fresh title in the usual form is necessary.

FORMS *referred to in the foregoing* DIRECTIONS.

FORM of a LETTER TESTIMONIAL for ORDERS.

*To the Right Reverend Father in God, SHUTE, by Divine Providence,
Lord Bishop of Durham.*

WHEREAS our beloved in Christ, A. B. hath declared unto us his intention of offering himself a Candidate for the Holy Order of Deacons (*or* Priests); and for that end hath requested of us a letter testimonial of his life and good behaviour; We therefore, whose names are hereunto subscribed, do testify that we have personally known the life and behaviour of the said A. B. for the space of three years last past, and that he hath during that time lived piously, soberly, and honestly; applied himself diligently to his studies; and hath not at any time (as far as we know or believe) maintained in writing, or otherwise, any opinion

[illegible]

FORM *of a* TITLE *for* ORDERS.*

To the Right Reverend Father in God, SHUTE, by Divine Providence, Lord Bishop of Durham.

THESE are to certyfy your Lordship, that I, A. B. Rector
(or Vicar) of _____ in the county of _____
and your Lordship's Diocese of Durham, do hereby nominate and
appoint C. D. to perform the office of a Curate in my Church
of _____ aforesaid, if your Lordship shall approve thereof ;
and I do promise your Lordship that I will allow him the yearly sum
of _____ for his maintenance in the same, and continue
him, with your Lordship's approbation, to officiate in my said
Church, either until he shall be provided with some ecclesiastical
preferment, or your Lordship shall for any fault by him committed,

* This form, omitting the last clause, may be used for the nomination of a stipendiary Curate.

think

think fit to remove him from the office aforesaid. And I do solemnly declare that I do not fraudulently give this certificate only to entitle the said _____ to receive Holy Orders, but with a real intention to employ him in my said Church, according to what is before expressed: as witness my hand this _____ day of _____ in the year of our Lord

FORM of a CERTIFICATE of PUBLICATION in the CHURCH.

WHEREAS *E. F.* of this parish, intends to offer himself a Candidate for the Holy Order of Deacons (*or* Priests) at the ensuing Ordination of the Lord Bishop of Durham, at _____ on the _____ day of _____ next; This is to give notice, that if any person can shew sufficient cause, just impediment, or notable crime, for which the said *E. F.* ought not to be admitted to that Holy Order, he may now declare the same, or give notice thereof to the Bishop of Durham.

THE above notice was publicly read in the parish church of _____ in the county of _____ during the time of divine service, on Sunday the _____ day of _____ 17 _____ and no objections were made.

Witnesses,

Rector.

Vicar.

Curate.

} Churchwardens.

ALL these instruments necessary for orders must be sent to the Bishop at least twenty days before the day of ordination; and, if by the post, in covers not exceeding two ounces weight. If the papers are not sent in time, it may be too late to correct mistakes, and the Candidate will be disappointed of his ordination.

THE Clergy of this Diocese are solemnly entreated to be very careful and conscientious in signing testimonials, and not to consider them as mere matters of form. They are in general the only means of learning the moral characters of the persons concerned; and if Bishops are misled in so material a point, the consequence to religion must be very fatal, and the guilt of those who deceive them very great.

As some persons have offered themselves for Curacies, who have never been ordained; others with false letters of orders; and others of immoral characters; it is most earnestly recommended to the Clergy not to accept a Curate from another Diocese, without previously transmitting to the Bishop of this, an authenticated testimonial from the Bishop or Ordinary from whence he comes, and his letters of orders.

DIRECTIONS *for* INSTITUTION.

Before Institution.

THE Presentation to be tendered to the Bishop, and left with him to be considered.

THE Orders of Deacon and Priest to be exhibited to the Bishop, according to the 39th canon.

A TESTIMONIAL of the good life and behaviour of the person presented, according to the 39th canon, and the form here subjoined: and if he bring a testimonial from another Diocese, it must be contersigned by the Bishop of that Diocese.

After Institution.

IT is necessary for the person instituted to compound for his first fruits, at the office of First Fruits in the Temple, according to stat. 26 Hen. VIII. c. 3. § 2. unless it be a Living that is discharged, either as being a Vicarage not exceeding 10l. a year; or a Rectory not exceeding 6l. 13. 4d. a year in the King's Books,
and

and so discharged by 1 Eliz. c. 4. § 29, or as not exceeding 50l. a year clear value, and so discharged by stat. 5 Anne, c. 24. § 1.

To pay the tenths at the office in the Temple, every year before the end of April, unless the living is discharged by the stat. 5 Anne, as being under 50l. a year, clear value.

To carry the mandate of induction to the proper officer; to the Archdeacon, or other person to whom it is directed; and upon induction to receive a certificate from the person who inducts.

To read in the church the morning and evening prayer, and declare his assent and consent thereto within two months after induction, unless dispensed with by the Ordinary upon some lawful impediment, according to the stat. 13 and 14 Car. II. c. 4. § 6. and in that case within one month after the impediment is removed.

AND, if it be a Benefice with Cure, to read the Thirty-nine Articles, in the time of divine service, with a declaration of his unfeigned assent thereto, within two months after induction, by stat. 13 and 14 Car. II. but by stat. 23 Geo. II. c. 28. if the
Thirty-

Thirty-nine Articles are read at the time of reading the morning and evening prayer, it is sufficient.

To make in the church during divine service, within three months after institution, the declaration that he will conform to the liturgy of the church of England, as it is now by law established; and to read the Bishop's certificate of having made and subscribed it, unless dispensed with; (*i. e.*) any dispensation granted with respect to reading the morning and evening prayer, will, by stat. 23 Geo. II. extend to the declaration of conformity.

To take the oaths within six months after institution, either in one of the courts in Westminster Hall, or at the General Quarter Sessions of the county, city, or place, where he shall reside.

CERTIFICATE *of* INDUCTION.

WE whose names are underwritten do hereby certify and declare, that *A. B.* Rector of *C.* within the Diocese of *D.* in the county of *E.* was in the presence of us inducted into the actual and corporal possession of the church of *C.* aforesaid, together with all the rights, profits, and appurtenances thereunto

G

belonging,

belonging, by *F. G.* Rector of *H.* on the
 day of _____ in the year of our Lord
 by virtue of certain mandatory letters under the hand and seal
 of _____ Bishop of _____ [or *I. K.*
Archdeacon of L. in the said Diocese] and directed to all and
 singular the Clerks, &c. &c. And all this we promise to tes-
 tify upon our oaths, if at any time we shall be lawfully there-
 unto required. In witness whereof we have hereunto set our
 hands, this _____ day of _____ in the year of
 our Lord

CERTIFICATE *of having read the* COMMON PRAYER, *made the* DE-
CLARATION, &c. &c.

We whose names are underwritten do hereby certify and declare, that *A. B.* Rector of *C.* within the Diocese of *D.* and county of *E.* did, on the _____ day of _____ in the year of our Lord _____ being the Lord's day, read in his parish church aforesaid, *openly, publicly, and solemnly,* the morning and evening prayers appointed to be read by and according to the book entitled, "The Book of Common Prayer, and Administration of the Sacraments, and other rites and Ceremonies of the Church, according to the use of the Church

“ Church of England, together with the Pfalter or Psalms of
 “ David, pointed as they are to be sung or said in Churches;
 “ and the Form and Manner of making, ordaining, and conse-
 “ crating of Bishops, Priests, and Deacons,” at the time
 thereby appointed; and after such reading thereof did *openly* and
publicly, before the congregation there assembled, declare his un-
 feigned assent and consent to the use of all things therein con-
 tained and prescribed in these words following: “ I *A. B.* do
 “ here declare my unfeigned assent and consent to all and every
 “ thing contained and prescribed in and by the book entitled
 “ The Book of Common Prayer, and Administration of the
 “ Sacraments, and other Rites and Ceremonies of the Church,
 “ according to the use of the Church of England, together with
 “ the Pfalter or Psalms of David, pointed as they are to be sung
 “ or said in Churches; and the Form or Manner of making,
 “ ordaining, and consecrating of Bishops, Priests, and Deacons;”
Also that he did *publicly* and *openly* on the day and in the year
 aforesaid [if it be done on the same day; but if it be done on any
 other day, then the same must be set forth accordingly, or it may
 be certified separately in a separate certificate] in the parish
 church aforesaid, in the presence of the congregation then assem-
 bled, in the time of divine service, read a certificate under the
 hand and seal of the Right Rev. Father in God the Lord Bishop
 of Durham, in these words following (*here insert the very words of*
the

the Certificate) and immediately after the reading thereof, at the same time, and in the same place, the congregation aforesaid being then and there present, did read the declaration or acknowledgment contained in the said certificate, to wit, " I A.
" B. do declare, that I will conform to the Liturgy of the
" Church of England, as it is now by law established." And lastly, that he did, on the day and in the year aforesaid, read the articles of religion, commonly called the XXXIX Articles, agreed upon in convocation, in the year of our Lord one thousand five hundred sixty and two, in the parish church aforesaid, in the time of common prayer there, and did declare his unfeigned assent thereunto. And these things we promise to testify upon our oaths, if at any time we shall be lawfully thereunto required. In witness whereof we have hereunto set our hands this day of in the
year of our Lord

For a LICENCE to a CURACY.

A nomination from the patron, or, in the case of a temporary cure, from the Incumbent, must be brought or sent to the Bishop; in the latter case, the salary proposed to be allowed according to the form here subjoined, must be expressed.

His

His Deacon's Orders must be produced or sent; and if it be a perpetual Curacy, his Priest's Orders likewise.

A testimonial as before directed.

If it be a perpetual Curacy, it will be adviseable to attend to the directions given with respect to the requisites after institution to a living.

FORM of a LETTER TESTIMONIAL for INSTITUTION, or a
LICENCE to serve a CURE.

To the Right Reverend Father in God, SHUTE, by Divine Providence, Lord Bishop of Durham.

WHEREAS *A. B.* Clerk, hath notified to us, that he is presented to the Rectory (or Vicarage) of *A.* (or nominated to the Cure of *A.*) in the county of _____ within your Lordship's Diocese and Jurisdiction, and for that end hath desired of us a Letter Testimonial of his life and behaviour. We, therefore, whose names are under written, do testify and declare, personal knowledge and behaviour of the said *A. B.* for the space of three years last past, that he hath, during that time, lived piously, soberly, and honestly; nor hath he at any time,
(as

(as far as we know or believe) written, taught, or held, any thing contrary to the doctrine or discipline of the church of England. In witness whereof we have hereunto set our hands, this day of in the year of our Lord

No. II.

FROM the time any person determines upon entering into Holy Orders, previously to his application to the study of Divinity as a profession, he should attentively read such books as are calculated to form his mind to habits of seriousness, reflection, and purity of life. With this view, to a more diligent study of

THE SCRIPTURES

than he yet has been accustomed to, let him add the frequent perusal of

Mason's Self-Knowledge,
The great Importance of a Religious Life,
Doddridge's Rise and Progress of Religion in the Soul, and,
Scott's Christian Life.

In

In reading the New Testament, I recommend Doddridge's Family Expofitor as an impartial interpreter, and faithful monitor. Other expositions and commentaries might be mentioned greatly to the honour of their refpective authors, for their feveral excellencies; fuch as, elegance of expofition, acutenefs of illuftration, and copioufnefs of erudition: but I know of no Expofitor, who unites fo many advantages as Doddridge; whether you regard the folidity of his verfion, the fulnefs and perfpicuity of his compofition, the utility of his general and hiftorical information, the impartiality of his docttrinal comments, or, laftly, the piety, and paftoral earneftnefs of his moral and religious applications. He has made as he profefles to have done, ample ufe of the Commentators that preceded him; and, in the explanation of grammatical difficulties, he has profited much more from the Philological writers on the Greek Teftament than could almoft have been expected in fo multifarious an undertaking as the *Family Expofitor*; indeed, for all the moft valuable purpofes of a commentary on the New Teftament, the Family Expofitor cannot fall too early into the hands of thofe intended for Holy Orders.

Of the other treatifes recommended to his frequent perufal, the *first* will (with God's bleffing) enable him to apply ferioufly to that moft difficult of all fcience, the KNOWLEDGE OF HIMSELF.

SELF. It will teach him to *commune with his own heart*; to *examine himself*; to *search and try his own ways*; and to know *what manner of person he is*. The *second* will help to confirm the good resolutions, which his self-examination will suggest to him, of self government and amendment; and will remind him what is the end, and ought to be the main object of this life, and the rule of his conduct. The *third* will bring home to him the sound and *judicious* reflections of the two former more interestingly, because more closely, more minutely, and, if I may so say, more personally. The *fourth* will teach him further, and more at large, both to defend the doctrines of Christianity, and to exemplify its precepts in his own life.

THIS course of reading should be followed up by a serious examination of the whole

Book of Common Prayer,

It's Rubrics and Offices; together with

The Articles of our Church, and

The Ordination Service.

When he has thoroughly read and well weighed the books before mentioned, I would recommend to him, as a most valuable introduction to his professional studies, Bishop Bull's "Companion for Candidates for Holy Orders." This will give him
a more

a more comprehensive and more serious view of his intended undertaking, than, probably, he has hitherto formed of it. Upon such a view, when he comes to consider the new situations, in which his profession will place him both to God and man, and the new duties, in which it will involve him, as a minister of God, as a teacher of Christianity, and a Clergyman of the English Church, he will find it incumbent upon him to inform himself not only of the general evidences of religion, but more especially of the progress of religious knowledge since the promulgation of the Gospel; the truth of its facts, and the authenticity of its records; the principal heresies which have divided the Christian Church; the various heretical tenets guarded against by our Church creeds and articles; the history of the Church of England; the origin and progress of its Liturgy; the sects which have separated from it; the grounds of their separation, and the reasons of our adherence. For these several purposes I recommend to him the following books, which will supply him with materials for his present and future studies; as well as for his examination. And, *first*, as an universal storehouse of information necessary to him in the conduct of his theological pursuits,

Doddridge's Lectures.

Gregory's History of the Christian Church. 2 vols. 12 mo. 1790.

Hooker's Eccles. Polity. Oxford, 1793, 3 vols. 8vo.

Wheatley on the Common Prayer.

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- Wellshman on the Articles.
- Bishop Burnet on the Articles.
- Bishop Bull's works.
- Waterland's Hist. of the Athanasian Creed.
- Bishop Stillingfleet's Vindication of the Doctrine of the Holy Trinity.
- Bishop Pearson on the Creed.
- Burgh's Scriptural Confutation.
- Burgh's Inquiry into the Doctrine of the three first centuries respecting the Trinity.
- Grotius de Veritate Rel. Christianæ.
- Bishop Stillingfleet's Origines Sacræ.
- Encheiridion Ecclesiasticum; which, besides many valuable tracts of our early Reformers and Divines, contains Bishop Gibson's excellent Pastoral letters. Oxford, 5 v. 12mo.
- Taylor's Key to the Apostolic Writings, prefixed to his paraphrase and notes on the Epistle to the Romans.
- Bishop Wilkins on Natural Religion.
- Gray's Key to the Old Testament.
- Bishop Percy's Key to the New Testament.
- Michaelis's Lectures on the N. T. translated from the German by the learned Mr. March, of Cambridge, with copious and valuable notes, 3 v. 8vo.
- Collyer's Sacred Interpreter, 2 v. 8vo.
- Greek Testament.

Of these books the Candidate for Deacon's Orders is expected at his examination to be prepared in the following; and to write on some sacred subject in English and in Latin.

Bishop Bull's Companion to Holy Orders.

Wheatley on the Common Prayer.

Welshman on the Articles.

Bishop Stillingfleet's Vindication of the Holy Trinity.

Grotius de Veritate Rel. Christi.

Bishop Gibson's Pastoral Letters.

Gray's Key to the Old Testament.

Bishop Percy's Key to the New Testament.

Greek Testament.

The Candidate for Priest's orders will be examined in the following books. His exercises the same as prescribed for the Deacon.

Hooker's Eccles. Polity, Book V.

Bishop Burnet on the Articles.

Bishop Stillingfleet's Origines Sacrae.

Bishop Pearson on the Creed.

Bishop Wilkins on Nat. Religion.

Collyer's Sacred Interpreter.

Greek Testament.

The

The New Testament must be, to the candidate of either Order, the foundation of all his clerical studies; as it is the source from whence he must derive all the principles of his faith. This therefore must be the first, and chief employment of his attention. To all, who inquire into the radical proofs of their religion; to all who would judge for themselves on so momentous a subject; all, especially whose business it is to confirm and guard the faith of others; to all, in short, who know the necessity of a separate order of men for cultivating that learning, which is requisite for explaining the original records of Christianity, to such it will be superfluous to inculcate the duty and necessity of studying, for the sake of the New Testament, the language in which the New Testament was originally written. Instead of enlarging further, at present, on this topic, I will give the sentiments of a very learned and celebrated *Layman*, Professor Michaelis, of Gottingen, on the most advantageous means of studying and illustrating the New Testament, because he addresses himself particularly to the parochial Clergy. I quote from Mr. Marsh's valuable translation of Michaelis's *Introduction to the New Testament*.

Cambridge, in 3 vols. 8vo. 1793.

“ From the foregoing description of the language
 “ of the New Testament, we may form an estimate of the re-
 quisites

“ quifites, which are necessary for every man, who would un-
 “ derstand it fundamentally, and critically, and instead of rely-
 “ ing on the opinion of others, would examine, and decide
 “ for himself.”

“ In the first place, it is necessary to have an intimate ac-
 “ quaintance with the Greek classics, as numberless words and
 “ phrases occur in the New Testament, which can be explained
 “ by their means only.” Vol. I. p. 175.

“ But the Book most necessary to be read and understood
 “ by every man who studies the New Testament, is, without
 “ doubt, the Septuagint, which alone has been of more service
 “ than all the passages from the profane authors collected to-
 “ gether. It should be read in the public Schools, by those
 “ who are destined for the Church, should form the subject
 “ of a course of lectures at the university, and be the constant
 “ companion of an expositor of the New Testament.” P. 177.

“ It may be replied, that, if requisites like these are indis-
 “ pensable, it is no easy matter to attain a knowledge of the
 “ sacred writings. The fact is not to be denied, and few pro-
 “ fane authors are so difficult as the Greek Testament; but
 “ I shall be less exposed to the charge of derogating from the
 perspicuity

“ perspicuity of the Divine Oracles, as a very learned theolo-
 “ gian by profession, the celebrated Ernesti, has maintained
 “ the same opinion, in his *Dissertatio de difficultate interpreta-*
 “ *tionis grammaticæ Novi Testamenti.*” P. 180.

“ Those, who have neither opportunity, nor abilities, to
 “ acquire sufficient knowledge to investigate for themselves,
 “ must at least be in possession of so much as is requisite to
 “ profit from the learned industry of others, and to apply
 “ to the New Testament those treasures of Grecian and Ori-
 “ ental literature, which their predecessors have presented to their
 “ hands. But a man unacquainted with the Septuagint,
 “ and the classic authors, can form no judgment of the criti-
 “ cal remarks, which have been made of the language of
 “ the New Testament; nor determine whether the meaning
 “ ascribed to a word be literal, or figurative, the sense in which
 “ it is usually taken, or only such as extensive reading can
 “ ratify by the authority of but two or three examples. He
 “ can have no idea of what is called interpretative probability,
 “ and is unavoidably exposed to the danger of giving the same
 “ credit to false interpretation, as to the true. In short, he
 “ can see only with foreign eyes, and believe on the autho-
 “ rity of others, but he can have no conviction himself; a
 “ conviction without which no man should presume to preach
 “ the gospel, even to a country congregation.” P. 181.

Nor

“ Nor do I confine my wishes for the promotion of exe-
 “ getical learning to University Professors, who are too often
 “ prevented, by multiplicity of business, from quitting the
 “ beaten path in search of critical discoveries. The pastoral of-
 “ fice of the country clergy fills only a small portion of their
 “ time, and as happiness consists in the continual exercise
 “ of our talents, it might be hoped that many would em-
 “ ploy their learning and their leisure, in pursuit of inquiries,
 “ where they would be naturally rewarded by the satisfaction
 “ of making new discoveries, and by an honourable rank in
 “ the republic of Letters. The study of a Greek author is
 “ in itself agreeable and useful, and it must be doubly inte-
 “ resting to a Clergyman, if, beside the pleasure arising from
 “ the author itself, he reads with the particular view of contri-
 “ buting to explain a work of such importance as the New
 “ Testament.” P. 194.

But the theological student must not imagine that his studies
 are to be confined solely to the New Testament. He must ex-
 tend them also to the Old. He must not forget the intimate
 connection which subsists between the two branches of Revelation,
 or the links which so closely unite them. He must not forget
 that both form that indissoluble chain of evidence which binds
 together the various dispensations of the Almighty; by which
 Christianity has maintained its ground for so many ages; and
 ever

ever will maintain it against the Sophistry of Scepticism, the attack of philosophy, *falsely so called*, or the renunciation of an infatuated people. And here I most strongly recommend the study of the Hebrew language, in which the Old Testament is written. The Divine will be amply repaid for any pains which the acquisition may cost, by being made intimately acquainted with the merits and beauties of the sacred volume; by the rational confidence which it will give him in the study and explanation of that volume; and by the weight, which a knowledge of the original language of the Scriptures will naturally gain him with his people. And let him not be deterred from the attempt, either by the dread of difficulties, or by the injurious supposition that it is a pursuit unworthy of a man of parts. The difficulties are fewer than those which belong to most other languages; and the imputation which ignorance and wit have cast upon this, might easily be refuted by the bare mention of some of the most illustrious names, which dignify the annals of genius and of learning in every age, and by that of Lowth in our own. I must not here omit to remind the Oxford theological student of the peculiar advantages which he may derive from his local situation by attending the Lectures of the present learned Regius professor of Hebrew, Dr. Blayney. From these lectures he will receive not merely elementary instruction, but what is infinitely more material, be carried on to the attainment of a critical

critical knowledge in the nicer parts of a language, which deserves all the application that he can bestow upon it.

Next to the study of the scriptures I earnestly recommend the *Articles* of our church as a text book to his other professional reading for orders. His study of the articles with the proofs of Welshman or Burnet, well digested, will methodize and give effect to his other reading. In all the other books, in which he is expected to be prepared for examination, he will find something to apply in illustration of the articles; and such an application of what he reads will serve as a rule for particular selections. In short, whatever he reads, the young student especially, should impress the substance on his mind by selections, abridgements, and frequent self-examination.

None will be admitted, from the two universities, as candidates for either order, who have not at Oxford attended one course of the Regius Professor of Divinity's Lectures; or, at Cambridge of the Norrisian Professor's. A certificate from the Professor will be required as a proof of such attendance.

F I N I S.

